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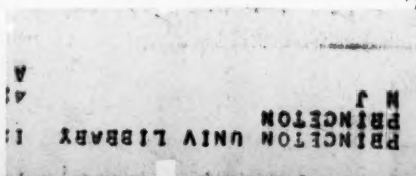
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America

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Correspondence

Spanish Cortes

EDITOR: An article entitled "The Reform of the Spanish Cortes," by Don Alberto Martín Artajo, former Spanish Minister of Foreign Relations under General Franco, appeared in the Jan. 11 AMERICA. In this article Sr. Martín Artajo endeavored to convince his readers that, as he stated:

The reforms which the new legislation introduces in the organization and working of the Cortes mark, as may be noticed, an important step in the evolution of the Spanish political regime.

However, an examination of the actual texts alluded to by Sr. Martín Artajo would reveal that this and other generalizations are not based on fact.

A decree issued by the National Defense Junta on Sept. 29, 1936 appointed General Franco "as Chief of the Government of the Spanish State . . . who will assume all of the powers of the new State." This vesting of supreme power in the Chief of State is reiterated in the laws of Jan. 30, 1938, Aug. 8, 1939 and July 17, 1942.

Space prevents my enumerating subsequent legal texts, but not a single one of them reveals the slightest symptom of evolution in the regime as established by the law of July 17, 1942. On the contrary, certain changes reinforce the initial character of the Cortes and its submission to the Executive, for which it serves as a mere consultative body, though its role is cloaked in phrases and parliamentary forms.

With respect to the new legislation of Dec. 26, 1957, to which Sr. Martín Artajo refers with such optimism, his literary version is more adapted to parliamentary parlance than is the text of the regulations themselves. A brief examination of its articles will reveal this.

In the first place, the Procuradores (members of the Cortes, who are appointed, not elected) "will enter into office after having sworn an oath of allegiance to the principles of the National Movement before the plenary session" (Art 2). The Cortes continues to be a voice, not of the nation, but of the side that won the Civil War.

The President of the Cortes, who is appointed by the Chief of State, in turn proposes the names of the members of the Permanent Delegation and appoints the other committee members (Arts. 3, 23, 24, 25, 26). The power of the President of the Cortes to authorize the arrest of Procuradores continues, and the Permanent Delegation has the authority to grant petitions for their trial (Art. 7). All of the Procura-

dores, including those designated by the municipal governments, may be dismissed from office for "unworthiness" (Art. 12).

"One of the criticisms of the present composition of the Cortes," writes Sr. Martín Artajo, referring to the former regulations of the Cortes, "is that it includes an excessive number of members belonging to public administration, which might restrict, to a certain degree, the independence of the legislative power. . . ."

Yet the "evolution" consists in an increase of these administrative members in the Permanent Committee (the only one that acquires a little power), so that 15 out of its 17 members are now either Falangists or governmental functionaries (Art. 21).

In general, Sr. Martín Artajo's article achieves the difficult task of confusing reality with that which is but dreamt of, law with what is but wishful thinking. As long as the present regime, which is forged on the basis of the unique and absolute authority of the Chief of State, continues to

exist as such, it is incapable of evolution. To invoke the "Fuero of the Spaniards" (Spanish Bill of Rights), as does the author, does not become a writer of good faith. Sr. Martín Artajo knows well that the Fuero is a basic law which lacks provisions for its implementation. And he knows this better than do many others, because while in office as Minister of Foreign Relations he himself asked, in vain, that provisions for its implementation be adopted.

To speak of the "independence of legislative power in relation to the Executive" in a totalitarian regime, in which all powers lie in the Chief of State, makes no sense.

The previous regulations, wrote Sr. Martín Artajo, "made the plenary sessions of the Cortes a sort of briefing session, in which the deputies merely listened to the speeches made. . . . There was not, therefore, any deliberation or debate as such." In this we should be grateful to Sr. Martín Artajo for his recognition of the truth. That is where he should have begun, confessing that the Cortes today is as he has just described it, without prejudice to a hope that it may someday be something worthy of its name, its tradition and its history.

MANUEL DE IRUJO

Paris, France

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

The Praise of Wisdom

JESUIT STUDIES

by Edward L. Surtz, S.J.

Although More's social, economic, and political views have been reconstructed and determined in a more or less satisfactory manner, the ethical and theological problems of his *Utopia* (1516) have been either neglected or misunderstood. *The Praise of Wisdom* undertakes the study of religion and morals in *Utopia* and their import in relation to the contemporary scene on the eve of the Protestant Reformation. In general, the order of *Utopia* itself is followed in the discussion of the ideas: reason and faith, toleration and heresy, death and euthanasia, asceticism and celibacy, priests and bishops, the common religion, music and prayer, family and marriage, divorce and adultery, slavery, and war. Much material not ordinarily accessible has been made available, but the results of previous studies have been included wherever necessary to give a complete picture.

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Current Comment

The UN Report on Lebanon

The first report of the UN Observer Group in Lebanon stunned the Beirut Government and surprised U. S. officials in Washington. Contrary to expectations, the observers, consisting of about 100 trained military personnel from 11 countries, found no evidence of "mass infiltration" by the neighboring United Arab Republic of Gamal Abdel Nasser. The UN thus scotched the chief charge of the Government of President Camille Chamoun—that the Lebanese revolt has received its momentum from the "massive interference" of an avaricious UAR.

On its own admission the UN report is inconclusive. Final judgment on the extent of UAR. interference in the internal affairs of Lebanon will depend, not on what the observers have been witnessing, but on what they have thus far failed to see. Apparently they have been missing plenty. For the UN team has been excluded from much of the rebel-held mountainous Syrian border area; it has engaged in little, if any, night observation. In other words, the UN has not seen much infiltration from neighboring Syria, but it has not been allowed to patrol those areas where infiltration is likely to occur.

Meanwhile the deep-seated political unrest in Lebanon continues. Whether or not "massive interference" in the country's affairs can ultimately be proved, it seems certain the rebels would have taken up arms anyway. To this extent the retort of UN Secretary General Dag Hammarskjöld to certain Lebanese officials that "only the Lebanese can save Lebanon" has merit.

... and the Maronite Patriarch

This certainly appears to be the position of His Beatitude Mar Butros Boulos el Meouchi, Patriarch of the Maronites, the largest Christian community in Lebanon. The Patriarch recently dropped a bombshell when he announced his opposition to the pro-Western Government of President Chamoun, himself a Maronite. He has

discussed his position at length in an interview which appears in the June 21 issue of the London *Tablet*. Of President Chamoun, Mar el Meouchi states:

He was very good for the first three and a half years of his office. Then . . . he falsified the [most recent] elections, packed the Parliament, intimidated the press. Look at the result: 40 years' work ruined in a month, a country divided against itself. I cannot, before God, allow the 40 years' work of my predecessors to be sacrificed to the whim of one man.

There is more to the Lebanese story than has met the eye of many a news correspondent.

Germans Back Adenauer

More than one lesson is being drawn from Chancellor Adenauer's surprise electoral triumph in North Rhine-Westphalia. This is the most populous state in the Federal Republic. It is also a stronghold of the Social Democrats, whose strength is built on the workers in the Ruhr. Here, the Christian Democrats had polled only 41.3 per cent of the votes in the 1954 state elections. In the recent July 6 elections, however, the Christian Democrats won an absolute majority and gained 104 out of the 200 seats in the Landtag.

The outcome was heartening proof that the Nato alliance is on firm ground as far as West Germany is concerned. The Social Democrats and the Free Democrats, who since 1956 have been the governing coalition, chose to make Adenauer's rearmament program the main target of their attack. They aimed particularly at Bonn's plan to equip the new German forces with atomic weapons. But their "campaign against atomic death" obviously made no impression on the voters.

The failure of the Social Democrats to undermine Adenauer's position may accelerate the process of change already under way in the party. This new setback, coming after the disappointments of the last national election, will strengthen the hand of the younger Socialist chiefs who have argued that the

old-style Marxist, anticlerical, class orientation of the party is outmoded. Certainly, the party's hostility to the confessional school—part of its traditional anticlericalism—has not demonstrably helped its political fortunes. If the Social Democrats continue to evolve into a truly national party of broad appeal, the emergence of a two-party system in Germany would be certain. Political stability, the crying need of free Europe, could only benefit from such an outcome.

Campaigner for Christ

On June 30, less than a month short of his 88th birthday, David Goldstein died. In early manhood his zeal for the laborer's cause led him to join the Socialist Labor party, wherein, ironically, he gleaned from party tracts his first knowledge of Catholicism.

In 1905 Dr. Goldstein entered the Church and soon became her first lay champion against Socialist attacks. To him Catholic Christianity was "Judaism full blossomed." And for more than a half-century he addressed himself to a vigorous defense and an enlightened explanation of Catholic doctrine, in some ten books, in frequent contributions to *AMERICA* and other periodicals, in debate and lecture on platform and street corners, and most of all in the saintly life he led. In the words of Archbishop Richard J. Cushing, of Boston, "This man, David Goldstein, was not only a champion of the faith—he lived it."

Canadian Hospital Plan

From now on sick Canadians can devote more energy to getting well and less to anxiety about the cost of their hospital bills. On July 1, the new National Hospital Insurance Plan went into effect.

At present only about 30 per cent of the population in five provinces comes under the plan. By the end of next year it is expected all 17 million Canadians will be covered at an annual cost to the taxpayer of \$430 million. This outlay will provide for public ward costs and all ordinary hospital facilities. The patient must pay the doctors' fees and the difference in cost if he wants better accommodation. To help finance the project most provinces will collect compulsory premiums amounting to

Notice

The Business Office of AMERICA, in the Grand Central Terminal Building, will be closed for two weeks, July 11-28, for all but urgent business.

slightly more than \$4 a month for a family.

Some experts predict that more doctors than ever will now hospitalize their patients, with a resulting increase in the number of hospitals and the cost of equipment. Britain's experience with a full state health program, just completing its tenth year, does not support these predictions. No new hospitals have been built there since before World War II. No political party and few doctors would now want to turn the clock back on compulsory health insurance in Britain.

Among Canadian doctors there is considerable opposition to full compulsory health insurance. Whether the new Hospital Insurance Plan is a first step in that direction will depend to a certain extent on its success. At any rate, the plan should help to distribute more evenly the expense which illness imposes on so many families.

Elections in Mexico

No one was surprised when it was announced that Adolfo López Mateos had won the July 5 elections for the Presidency of Mexico. The party that backed him, the Partido Revolucionario Institucional (PRI), has, under one name or another, dominated the Mexican political scene since 1928. What came as heartening news was the fact that the elections took place in an atmosphere of normalcy, without rioting or bloodshed.

President-elect López has worked hard to reach the Presidency. He resigned as Minister of Labor at the end of last year, leaving behind him a brilliant record as arbitrator of Mexico's frequent labor disputes. Since then he has campaigned vigorously up and down the country, visiting more than 500 towns and villages. This assured him of victory, even if the backing of the party in power had not sufficed.

Mexico has plenty of problems for the new President to solve. One of the

perennial ones is to bring about a wider ownership of land. This is still a crucial issue, even though 49 million acres—20 per cent of the country's arable land—were expropriated and distributed between 1915 and 1938. Another problem is to attract outside capital to help in the development of Mexico's natural resources. The United States now has over \$700 million invested there, but the President-elect has been advocating more and more foreign investment.

Some day the monolithic party of the "ins" will split up and there will be more room for minority views in Mexican politics. Some day, too, legal status and rights will be restored to the Church and her institutions. We hope that the new President will speed that day.

NEA in Convention Assembled

Neither Cleveland's muggy weather nor the holiday temptations of the week of July 4 ruffled the smooth functioning of the 96th annual convention of the National Education Association. Nor, seemingly, did the half-dozen major problems in current education that got a curt nod or the silent treatment from the 4,684 voting delegates.

The big disappointment of the huge six-day meeting was the timid way the NEA faced up to the school integration issue. The resolution adopted, like the ones in 1957 and 1956, piously spoke of "fair play, good will and respect for the law"—generalities that will alienate few, if any, members of NEA's big Southern bloc.

On the sunnier side, however, the organization did accept an important modification on teacher training in its statement of objectives. The NEA policy now officially asks that priority be given to quality in the preparation of public school teachers. It urges both general and professional education, insisting that the school teacher be well educated as well as technically trained.

These laudable goals reflect the influence of the preceding week's meeting on teacher preparation at Bowling Green State University, Ohio, in which many NEA leaders and delegates participated. There a thousand representatives of teachers' groups, learned societies, accrediting agencies and the liberal arts schools held an historic meeting. They agreed that the education of teachers must become the mutual re-

sponsibility of the entire educational world.

Truly it must, and we hope the NEA's weight will be thrown into the movement to break the tight control over teacher training programs held by the teachers colleges and the schools of education.

Hoffa's Empire

To discuss on its merits James R. Hoffa's new Conference on Transportation Unity is at the moment practically impossible. Despite his success in the courts, where within a year's time he has, as the saying goes, beaten three raps, the head of the Teamsters Union remains a widely suspected character. Furthermore, under existing circumstances the founding of the CTU inevitably assumes the appearance of a challenge not only to the authority of the AFL-CIO, which expelled the Teamsters last year, but even to its existence. It is bound to look like the first step in the organization of a rival labor federation. That the International Longshoremen's Association, which was also ousted by the AFL-CIO, is linked with the Teamsters in the CTU tends to strengthen this suspicion.

Information in the possession of this Review suggests, however, that Mr. Hoffa's motives may be less pernicious than is being widely assumed. According to the official announcement of the founding of the CTU, the organization was established "for the purpose of discussing and settling jurisdictional disputes, matters of mutual concern and matters affecting progress and stability in the transportation industry." These are desirable objectives, and if the Teamsters were in good standing in the AFL-CIO and someone other than Mr. Hoffa were head of the union, the CTU might be welcomed by employers as well as by the labor movement generally.

As this development takes more definitive shape, we hope to return to it in greater detail.

Russia's Racial Bias

One of the arguments used by segregationists in the South is that racial integration is a Communist plot and integrationists are dupes or fellow travelers of those who would destroy our "Ameri-

can way of life." Recently one of the most vociferous purveyors of this line of reasoning, Sen. James O. Eastland (D., Miss.), released to the public a 78-page study on racial discrimination in Russia. The Library of Congress' Legislative Reference Service prepared it for the Senate Internal Security subcommittee, of which Mr. Eastland is chairman.

Over four decades of ruthless suppression of non-Russian minorities within the Soviet Union are given detailed treatment in the report. Senator Eastland accuses trained Soviet agitators of

exploiting every suitable opportunity to whip up to a boiling point racial and national feelings. The report itself maintains that "the non-Russian peoples of the USSR have suffered and continue to suffer grave injustices." According to Mr. Eastland, the Communist regime has asserted its absolute dominance over almost 200 ethnic groups, by what he calls a sociological "cannibalizing process."

One cannot but inquire whether the senior Senator from Mississippi now sees the fallacy in one of his favorite arguments. Has the Legislative Refer-

ence Service's well-documented study taught him, and others of like mind, the right lesson, namely, that opposition to racial discrimination is not the sacred preserve of Communists it was thought to be? The report, which the Senator so gleefully publicized, underscores this well-known fact.

Mr. Eastland's enthusiastic reaction to discovering racial injustices in the USSR reminds us of the poor fellow who hungrily licked the knife which cut off his tongue. But then a bad argument always boomerangs, sooner or later, doesn't it?

India Has Labor Problems

JAMSHEDPUR—The Tata steel plant in this city has become the target of the year for India's Communist labor organizers. They may still succeed in taking this largest mill in India, with its 38,000 workers. The All India Trade Union Congress (AITUC), affiliated to the Communist party of India, has been making strong bids to wrest leadership in Tata away from the Indian National Trade Union Congress (INTUC). The latter body is by far the largest of the Indian trade-union federations and is an affiliate of the Congress political party. With India approaching self-sufficiency in steel production, control of these mills and shops is more than "spit in the ocean and deuces wild."

Since March, 1957 the Reds have been using every weapon against the conservative INTUC. To begin with, these are hard times in India. The ordinary worker, while probably better off in Jamshedpur than anywhere else, has limited horizons. The "More Production" slogans of the Second Five-Year Plan helped him a bit, but the squeeze of living has become tighter and seeds of discontent are not difficult to sow.

There is also an unfortunate tendency among the workers to allow words to speak louder than deeds. Promises about the future are not compared with actual results of the past. Thus when a minor Communist official won an election to the Bihar State Assembly from the Jamshedpur district, the workers listened to his speeches with considerable respect. Moreover, the national Communist leaders were not long in feeding information, means and suggestions to local groups in Jamshedpur in order to build up their AITUC union. Organizers poured in, particularly from Calcutta and West Bengal, with a scattering from Kerala. Very thorough plans were laid.

Unfortunate rifts in the Congress party have

had their repercussions in INTUC. Internal strife has weakened Congress leadership. The presumably progressive step forward that was made in negotiating the first contractual agreement among the steel workers actually turned out to be a serious cause of discontent. AITUC thereupon assumed the title of Jamshedpur Mazdoor Union and soon was gathering signatures of a large minority, if not a slight majority, of the workers.

Kedar Das, a Communist member of the legislative assembly, took over nominal leadership of the new union. In reality, it was an officer of the Central Committee and member of Parliament, Dange, who was visibly pulling the reins. In January the union demanded recognition but was refused. More signatures were gathered and sent to management as proof of majority membership. Ultimately a one-day "token strike" was called for May 12.

The day was a grand success for the Communists. While claims differ, it cannot be doubted that 75 per cent of the men stayed away from work that day. Management replied with sanctions against the strike leaders. As the culprits in successive departments were named and accused, the men engaged in a sit-down. The strike spread rapidly. Shifts changed as usual, but the few men who were willing to work were stopped. Extra police and the military were called in to quell the rioting mobs outside the gates. A curfew was imposed. The men are slowly going back to work but they are doing so grudgingly. A partial lockout screens them as they return.

AITUC aims at taking over Tata Steel and then each of India's new plants as they open up for work. It is also in fairly good position in all the quarries and mines throughout Jamshedpur's industrial belt. The Chief Minister of Bihar lays the blame for the industrial strife squarely on the Communists' desire to disrupt progress of India's Second Five-Year Plan. Beyond doubt, that is their purpose.

T. QUINN ENRIGHT

FATHER ENRIGHT, S.J., is AMERICA's corresponding editor in Jamshedpur.

Washington Front

Will the Junk Mail Go?

MAYBE WE MIGHT take a half-hour off from worrying about Adams and Goldfine, Nasser and Tito, Khrushchev and de Gaulle, Castro and Trujillo, and worry a bit about August 1. And why August 1? Because on that day the postal rates go up. Those who stocked up on 3c stamps will have to get some one-centers to supplement them. If they do not and are sending first-class letters, their correspondents will now have to pay a 5c postage-due penalty.

Of course, other classes will go up, too, and this raises quite a question. About seven-eighths of my own mail is in these other classes. I get plugs for new books, begging letters, news handouts from Korea, Britain, France, Israel, Arab nations, etc., etc., from the Chamber of Commerce and the NAM, from labor unions, and various and sundry "good causes." A great deal of this goes under the slang name of "junk mail," and a good many people, no doubt, after a brief glance at it, throw it into the wastebasket. Tell-tale signs appear: a misspelled name, a key letter or figure in the address.

The trouble with me is that I have a lot of curiosity and succumb to peeping. Also, this mail often really does have matter of value, and that causes me more trouble. I am one of those who can never throw anything away. Who knows if some time this particular

piece might not come in handy? So, I have just counted in my room seven untidy piles of fascinating stuff still to be used, if ever.

This brings up another question. Often the more spendthrift or trickier of the purveyors of junk send their matter first class (often without a return address), and you just have to open those: they might really be letters. That is poor advertising, though; nobody likes to be tricked. So that goes the way of the other junk, even if you might have been disposed to buy.

I now wonder whether this fake first-class mail may not now descend a step or two and come under its own colors—cheaper, too. Maybe the postal-card ads will grow, even at 3c. Maybe, also, more people will write each other this way, who knows?

The whole purpose of all these raises, of course, was to take the Post Office "out of the red." But who will ever know if it has been taken out of the red? Few people realize that all the money the Post Office takes in for its manifold sales and services does not go to it, but to the General Fund in the U. S. Treasury, which then pays all the bills. Also, may not some law of diminishing returns set in? The Postmaster General as a businessman had tried to reduce the so-called "deficit" by reducing services—deliveries and collections—a practice which I imagine he would never have used in his Chevrolet agencies. It may very well be that with increased mailing costs and deteriorating service, the really big mailers—advertisers, magazines, and the like—will devise another cheaper and more efficient way of distributing their wares.

WILFRID PARSONS

On All Horizons

ADOPTIVE PARENTS in the Trenton Diocese are urged to bring their child to the parish priest for a blessing. This ceremony, which takes place at the altar rail, includes a pledge by the new parents in the presence of "godparents." A special "Blessing for an Adoptive Child" has been prepared in leaflet form by Rev. Theodore A. Opdenaker, Diocesan Director, Catholic Welfare Bureau, 55 N. Clinton Ave., Trenton 9, N. J.

► **THE ANNUAL JOINT CONVENTION** of the Central Catholic Union (formerly Central Verein) and the Catholic Women's Union will open Aug. 2 in Jefferson City, Mo. Its theme is "Catholic Initiative."

► **A SMALL PAMPHLET**, *The Catholic Church is Color-Blind*, by Thomas F. Doyle, outlines the Catholic attitude

on race. Published by the Catholic Information Center, 214 West 31st St., New York 1, N. Y. (5¢ the copy, \$3.50 per 100, \$15 per 500, \$25 per 1,000. Postage extra on bulk).

► **60,000 CREDIT UNION** members in the Caribbean have saved \$6 million since 1939. In that year the Catholic Young Men's Sodality in Kingston, Jamaica, launched the movement to protect the inhabitants from usurers. The average yearly income there is \$230.

► **A STUDY WEEK** on interracial justice—"A Week to Remember and Grow On"—will be conducted by Friendship House in Chicago, Aug. 22-28 (4233 S. Indiana Ave., Chicago 15, Ill.).

► **THE OBLATES OF MARY** have accepted a call to Denmark. Under-

taken at the request of Most Rev. Theodore Suhr, O.S.B., of Copenhagen, the new apostolate will also include Greenland and the Faeroe Islands. The superior of the first group to depart is Rev. John E. Taylor, O.M.I., former superior of the scholasticate of Our Lady of the Snows, Pass Christian, Miss.

► **AT ST. LOUIS**, Sept. 20-24, will take place the 20th biennial convention of the National Council of Catholic Women. One of the features will be an afternoon pontifical Mass to be sung, for the first time, by the delegates themselves. This innovation marks the council's interest in furthering lay participation in the liturgy.

► **IN SWITZERLAND** A Catholic newspaper, the *Courier de Genève*, has given practical aid to the Catholic press in mission lands. This Geneva daily, directed by M. Albert Trachsel, has set up a complete printing plant in an African diocese and supplied two printers to train native workers.

R.A.G.

Editorials

St. Patrick's Presents

CHARITY, of course, is the queen of the virtues, but in concrete situations opinions may differ as to where virtue ends or begins. The great St. Patrick's nephew, Sechnall or Secundinus, criticized his uncle for his failing to preach charity, the charity, that is, of the layman who gives generously to the Church and to the clergy.

To this mild charge Patrick replied that it was no mistaken soft-heartedness that kept him from preaching charity, in the nephew's sense, but ordinary common sense. "Were he to do so, such a great flood of gifts would result that not so much as the yoke of two chariot horses would be left for any of the other saintly toilers on the island, past or future."

This item, which is accompanied by many others relating to the great saint, is taken from Paul Gallico's new book, *The Steadfast Man* (Doubleday, \$3.95, 238p.). Mr. Gallico, like everybody else, finds it no easy task to sift fact from legend in the fifteen-century-old story of St. Patrick. None the less, the author, latest in the ranks of the saint's literary admirers, valiantly tries to reconstruct a convincing picture of that wonderful man of God: to impart a touch of his human personality—outward and inward alike—and at least an inkling of the scope and magnificence of his vast accomplishments. And he does not fail to note that this question of gifts entered quite a little into the experiences of St. Patrick.

In Muirchu's life of Patrick (A.D. 699) the kindly pagan, Daire, is reported as having presented the saint with a wonderful bronze three-gallon pot that had come from beyond the seas. When the presentation was made, with proper pomp and ceremony, all the saint remarked was *Grazacham*—the colloquial version of

gratias agamus, thanks be to God. Daire was so upset by this curt acknowledgment that he told his servant to take back the pot. "And what did Patrick say when ye took back the pot?" inquired Daire. "All he said," was the report, "was the same thing, *Grazacham*. Take it away!" "*Grazacham* when it's given, *Grazacham* when it's taken away," cried Daire, "Let's bring it back to him. He is a holy and a steadfast man." And Daire followed up by presenting Patrick with a plot of ground.

In his life-story, his *Confession*, St. Patrick tells how, in Mr. Gallico's words, "even at the risk of offending local mores as well as personal feeling he returned gifts that were offered to him by emotionally moved converts. His companions wished him to accept them but Patrick was adamant." The pious women, for instance, laid their golden arm bands, brooches and pins upon his altar, and he returned them. Toward the close of his lifetime, Patrick uttered a protest, a "contestation," similar to that made to the people of Israel by the aged prophet Samuel, who challenged his people to give any instance where he had kept any article unlawfully and promised to restore it if such were the case. "When I baptized so many thousands of people," wrote Patrick, "did I perhaps expect from them as much as half a screpall (a small silver coin)? Tell me, and I will restore it to you."

Patrick's life, the saint himself said, "was the gift of God." That gift, too, he returned, by giving the Catholic faith to Ireland and, through Ireland, to many other parts of the world.

Why should we mention these ancient and rather well-known matters? Well, they are part of a good book. Furthermore, they may have some relevance to recent happenings in Washington.

Supreme Court's Parting Legacy

THE U. S. SUPREME COURT, on its last "decision Monday," a few days before July 4, wound up the 1957-58 court term with a discharge of legal fireworks.

1. The Court refused to review the order of District Judge Harry J. Lemley suspending integration in Little Rock's Central High School. It did, however, drop a strong hint that the Court of Appeals ought to hear the case before school opens in the fall.

2. In a unanimous decision it voided a \$100,000 fine imposed by the State of Alabama on the National Association for the Advancement of Colored People for refusal to make public the association's membership lists.

3. It struck down, by a 7-1 decision, a California law

requiring a loyalty oath as a condition for obtaining tax exemption.

4. It refused to upset an arrangement whereby the Pennsylvania courts allow Girard College, Philadelphia, to continue as a school for white orphans only.

5. It held, 5 to 4, that a New York subway conductor and a Philadelphia school teacher suffered no invasion of their constitutional rights when they were dismissed for refusing to answer State officials' questions about Communist associations.

Two weeks earlier, on June 16, the Supreme Court had exploded a major firecracker by holding, in a 5-4 decision, that Congress had not authorized the Secre-

tary of State to refuse passports to American citizens on account of their "beliefs and associations."

Those who like to assess Supreme Court decisions on the basis of how far they seem to help or hinder communism will find the above a rather mixed batch. The Little Rock decision would make good Communist propaganda in Africa, India, the Middle East and the Far East. The NAACP decision would not. On the other hand, if you believe that all opposition to segregation is Communist-inspired, you will hail the Little Rock decision as a setback to communism and deplore the NAACP ruling as giving aid and comfort to the Reds. The Girard College decision will, of course, be subject to the same ambiguity of judgment.

The passport decision may be regarded as favorable to the Communists, to the extent that it makes it easier for them to leave the country; but for the party propagandist it also makes an embarrassing contrast with the barbed wire, land mines and machine guns that fence in the people captive to communism.

Whither the Recession?

IT WAS NEITHER the time nor the place for such a question—the time being the Fourth of July and the place a golf course devilishly designed by some enemy of the human race. To be more specific, the scene was the 18th hole—a long par-five with a rock-strewn forest on the left. As the editor-golfer trudged wearily toward the woods, into which an errant tee shot had disappeared, one of his opponents, a long-time AMERICA subscriber, decided that the psychological moment had come to make some distracting conversation. (His own drive lay prettily 225 yards down the middle of the fairway.) "When," he asked, "do you think the recession will be over?"

Now subscribers have certain rights and privileges. They are free to write a letter to the Editor (and if their letter is fairly literate and mercifully brief, it may even be published). They may also, on meeting an editor in the flesh, take up with him the matter of this or that tendentious article or editorial. They may even do this at a golf club—after the match is over and the players are restoring their shattered forces at the 19th hole. But to talk shop in the heat of the struggle, yea, to talk shop when one's opponent is in horrendous trouble—facing the prospect either of a lost ball or of an unplayable lie—surely, that is no part of a subscriber's rights and privileges.

What did the editor think of the recession? What, indeed! In such circumstances what could he be expected to think of it? That it had bottomed out, as the optimists in the White House believe? (The President shot a cool 79 on July 5.) That the worst was certainly behind us? That by the time falling leaves started dancing crazily across greens and fairways the economy would be well on the way to complete recovery? We ask our readers, when a golfer is walking stonily toward a two-stroke penalty, can he fairly be expected to take a rosy view of the economy, or of any-

In any event, the comfort derived by the Communists from the passport decision is likely to be of short duration. President Eisenhower asked Congress on July 7 to give the Government "clear statutory authority" to refuse passports to Communists and those under party "discipline, domination or control."

The Supreme Court will doubtless scrutinize any such legislation rather closely if it is challenged on the ground that it infringes the liberty of the person. In June, 1955, in another passport case, the U. S. Court of Appeals held that "the right to travel . . . is a natural right" and that any restriction of it must be in accord with due process of law (AM. 7/9/55, p. 366). This recalls Pope Pius XII's reference in his 1952 Christmas address to "the natural right of the individual to be unhampered in immigration or emigration." This is a question worthy of serious consideration. After all, we should be just as interested in preserving a free society in the United States as the Communists are in destroying it.

thing else for that matter? Is it fair to expect him at such a juncture to be calm, judicious and objective, even if he is an editor?

However the reader may feel about this, and whether or not the Recording Angel put a black mark opposite the editor's name, he wishes to confess publicly that his answer on that occasion was not merely too abrupt but possibly too pessimistic as well. If memory can be trusted, he said that next spring there would still be five million unemployed. Actually he believes that the chances are at least even that this will not be so. In its July issue, *Fortune* stated flatly that the economy touched bottom "some weeks ago," and predicted that the gross national product would rise "by \$50 billion over the next 18 months." By the end of 1959 it expects unemployment to drop to three million. Those who would like to believe this optimistic prediction can find some confirmation of it in the behavior of the stock market over the past six months. Ignoring the big drop in industrial production and profits, the market added between January and July \$24.6 billion to the value of listed stocks.

Not everybody, naturally, as he studies the economic indicators, comes to the same hopeful conclusion. Not even in Wall Street is there unanimity about the future course of the economy. At the beginning of July the "short interest" on the N. Y. Stock Exchange, which reflects, of course, a belief that stock prices will decline, reached its highest point since records were first kept in 1931. The fact is that economic forecasting is a highly inexact science and anyone who pretends to speak with certainty in this field is fooling the public. For what it's worth, we think that *Fortune* is out on a limb and that the recovery from this slump, which should be noticeable this fall, will be slower and less robust than were the recoveries from the two previous postwar recessions.

Alternatives at Lambeth

LONDON—The vagaries of English Protestantism continue to add a touch of serious, though pleasant, confusion to the well-ordered regularity of the London season. In July, Anglicans will be meeting at Lambeth Palace to discuss their affairs at home and overseas. Preparations got off to an exciting start when the news broke that Dr. Fisher, present Archbishop of Canterbury, had invited Archbishop Makarios of Cyprus to add the dignity of his picturesque presence to the proceedings. Actually, he has decided not to come, but the invitation received a bad press, and there were mutterings among those who feel strongly that it is a bad business when religion is allowed to interfere with the ordinary affairs of daily life.

At present the signs are that this conference is not going to be smooth sailing for the bishops of the Establishment. Rev. C. O. Rhodes, editor of the Church of England newspaper, has openly urged the bishops to lead—"because that is their job." In his view the Lambeth Conference has generally been characterized by the mediocrity of its members, and he hopes that the bishops will cease to be stragglers in the army of the Lord by showing their approval of contraception, and by making it clear that they no longer regard the Bible as authoritative. This last would have delighted the heart of G. K. Chesterton. All the good oratory poured forth in the name of Bible Christianity since the Reformation has been uttered in vain.

Mr. Rhodes does not think such a progressive victory will come easily. He fears that the American delegates are going to resent any attempt to put the Bible where the Protestants have always said the Catholics keep it. He asserts that the removal of the Bible from the ranks of serious literature will, for no specified reason, horrify the American Episcopal mind. There is nothing very realistic (the word Mr. Rhodes uses to describe his own view) about a Christian sect without the Bible, and it may well be that the New World will act to clarify the muddle-headedness of the Old.

Where marriage legislation is concerned, it appears that Anglicanism must be trimmed to meet the exigencies of the new morality. A long and very informative report has been prepared for the conference. It deals with the family in contemporary society.

The section of the report dealing with contraception suggests three possible attitudes that

might be suitable for adoption by Anglicans: 1) it can be considered as a positive good; 2) it can be practiced in special circumstances as a result of a conscientious decision; 3) it might be permissible in the light of pressing population problems, but there should be further investigation. In general the Anglican theologians argue that the personal relations of husband and wife take precedence over the good of the species: mutual love and adjustment are on a par with the procreation of children as an end in marriage.

If the conference refuses to go further than the last suggested possibility, namely, that there should be further inquiry, the position adopted at Lambeth in 1930 will be maintained. That particular conference upheld the procreation of children as the primary end of marriage, but made important concessions with regard to the use of contraceptives in accordance with Christian (*soi-disant*) principles. From every point of view this state of affairs is less than satisfactory, but it could become much worse were the basic arguments of the new suggestions accepted. If the standard of morality in these matters is to be personal relations, it will be all too easy to apply the same argument to the divorce problem.

For some time now there has been strong pressure upon Anglicans to abandon any form of disapproval of remarriage on the part of divorced persons. The Bishop of Ripon has recently forbidden the sacraments to the innocent party in a successful divorce who has contracted a new legal marriage. The prohibition, however, is for six months only and it must be assumed that after that period has elapsed the person concerned will be restored to the full life of the Anglican Church. If a halt cannot now be called to the process, it can only be a matter of time until the Anglican Church moves into line with the secularists in abandoning the traditional Christian teaching on the sanctity of marriage and the morality of its use. In this sense this is a vital conference for the Anglican community.

Meanwhile, lest all sense of proportion should be lost, the Salvation Army conference has announced that total abstinence for all salvationists and no smoking for bandsmen and officers will continue to be conditions of membership, but there is to be no hard and fast rule about divorce. The commissioners in conference stressed the sanctity of marriage while adding that "there must be understanding and a realism warmed by compassion." It is to be hoped that the Anglicans will at least, like Falstaff, cling to cakes and ale.

JOSEPH CHRISTIE

FATHER CHRISTIE, S.J., AMERICA'S corresponding editor in London, is a popular preacher in the Jesuit Church on Farm Street. The ninth Lambeth Conference opened July 3.

Hamlet without End

John P. Sisk

THE REALIZATION as one grows older that the young are not as adventurous as they are fabled to be is a disturbing one, for it means that one was probably less adventurous oneself than he had always believed. No doubt there are and always have been young people capable of real daring; but the truth is that the young get most of their credit for adventurousness in areas where their sense of indestructibility protects them.

But where literature and ideas are concerned—areas in which one's spirit of adventure can really be tested—the young are in the main very conservative. Here their characteristic demand is for certainties and definite answers. I find this to be the case with my own students whatever their religious background; but it is a matter of particular concern to me that Catholic students should so often be this way. They remind me of Keats' "negative capability"—the capability "of being in uncertainties, mysteries, doubts, without any irritable reaching for fact or reason." Too many of them, that is, are irritable reachers.

This passion for certainties, for closed circles, is, of course, a very human and important one; it is the expression of the appetite for truth and, ultimately, God. But it can also, when circles are closed prematurely, result in a great deal of error and confusion.

In literature this passion for finality and certainty takes the form of demanding not only that all questions be given definite and conclusive answers but that, if at all possible, the answers be in agreement with whatever the questioner holds to be most true and certain. The typical student would, in fact, rather learn that a particular piece of literature is definitely wrong in its themes and values than that it represents an interpretational problem about which reputable critics disagree, even though they agree that the problem is worth their efforts. Unlike St. Paul, who believed that "we know in part and we prophesy in part," our youth want to know it all right now, so that prophecy is unnecessary.

Teachers of literature know this, and it is one reason why some of them are defensive about their subject: as if the antagonism of their categorical-minded students had half persuaded them that there is something fundamentally wrong with literature's approach to reality. I was never so aware of this as I was some years ago dur-

ing a summer-school course in Shakespeare's tragedies. We were discussing some of the more important modern interpretations of *Hamlet*, and I observed that the meaning of the play was still apparently something of an open question. This did not go down well. A young seminarian had the courage to say what I am sure most of the class believed: that it was possible to have complete certitude about which interpretation was right. What I read between his spoken lines was that much more than *Hamlet* was at stake: that to be in doubt about *Hamlet* was to concede the possibility of doubt about even more important things.

PASSION FOR ORDER

It is understandable that Catholics, or indeed practicing Christians of any denomination, should have this attitude. Catholics in particular grow up in an atmosphere of eternal verities. About the most important questions in life authority gives them categorical answers, often before they become conscious of the questions. Dogmatic theology therefore tends to be a model in the individual's early questioning of reality. This can be disastrous unless a person learns, not indeed to suspect all authority and all definite answers, but to stop demanding that all questions be answered as categorically as some very important ones can.

Home, church and early schooling combine to give the Catholic youth a picture of reality that is an ordered structure in which every manifestation of being has a harmonious and subordinate relationship to the Supreme Being. This is his strength; without this understructure, any later "negative capability" would have to be a gymnastic maneuver in midair. But if he relates himself to this structure too naively, it can also be his weakness. In that case, because all reality is known to be part of a grand scheme, every event must be immediately and definitely assessed as right or wrong, valuable or valueless, safe or dangerous. The doubtful, the ambiguous, the tentative are intolerable.

The reality structure of such a person is a very tight one; he is an irritable, overeager reacher after fact and reason. He may strike others as being bigoted and dogmatic when actually he is simply holding on for dear life to his certainties. To him all doubt tends to be symbolic and expansive: uncertainty about anything that men greatly value can threaten the whole edifice.

When such people appear in literature classes, as teachers know, there is a tension about them. Often they remind one of a child walking down a dark street:

MR. SISK, who teaches in the Department of English at Gonzaga University, Spokane, Wash., is a frequent contributor to *AMERICA's* pages.

at any moment a bogey may leap out and reduce him to panic. Frequently they are wary of literature to begin with, inclined to believe that, while it may contain noble and sublime things, it is on the whole full of snares and corruptions. They have, as Newman said of some of his jumpy Catholic contemporaries, "the vague apprehension of coming discoveries hostile to faith." These are the students who want not only to be certain about the meaning of *Hamlet* but to be certain that Shakespeare is on their side—is, if possible, even a Catholic. His reputation is so great that the thought of him as an antagonist is intolerable. If *Hamlet* goes, perhaps all will go.

But the American Catholic can be suspicious of literature for another reason: because his model in all secular questioning may be what he imagines to be the categorical certainty and the practical utility of the physical sciences. That science, too, has its own open questions and its purely gratuitous activities is not so likely to occur to the average student. He expects to be as certain about the meaning and value of a poem as he is about the flow of electricity through the TV that keeps him from reading the poem attentively.

Such students need to be relaxed and reoriented. Unfortunately, this cannot be done if the teacher himself, sometimes without being aware of it, approaches literature in a way more suitable to dogmatic theology and the physical sciences and is, besides, apprehensive of his subject. Such a teacher will only increase the student's tension, his wariness of literature as a dark but glamorous country in which fearful bogies dwell.

This literature-as-bogey-country feeling is what once operated to keep the content of literature classes on the far and safe side of the 20th century, where, it was believed, one could be certain about what was literature and what was not—and, more important, one could see how the meanings of literature squared with one's beliefs. Modern literature, in this view, was wild country in which even the stoutest traveler could easily be lost. This attitude, though diminished, is still with us, helping to distort both modern and premodern literature.

ACCEPTANCE OF LIFE AND LETTERS

The teacher cannot teach literature effectively until he has taught both himself and his students not to handle it like a time bomb and not to expect from it a certainty it cannot give. This does not mean that he has to advocate a relativist position or assume a complete discontinuity between literature and dogmatic theology or science or any other disciplined approach to reality. Nor does it mean that he should imprudently confront the student with literature that contains experiences the student is not yet prepared to handle.

It does mean that the teacher must anticipate and take measures against the student's tendency to ask the wrong questions, since they come from a faulty and even disastrous expectation of both literature and life. He must teach the student that in literature there are relatively few closed questions, but that what will always be open to some question can still have great value, even relative to his eternal verities.

A work of literature is a highly complex individual creation, modified by the culture of which it is a part and by the history of that culture. The simplest lyric is so woven into the human condition through direct reference, through allusion and through the acceptance or revision of traditional attitudes that no critical act can ever tear it completely loose, add it up and dispose of it as finished business. The interpretation of literature, even current literature, is a dialectic process that advances by the taking of emphatic positions that are countered by other emphatic positions, which in turn prepare for still further countering.

Nor is the process purely Hegelian; a mistaken turn may cause one to lose ground; and, besides, what critics are trying to illuminate may once, like *Hamlet*, have been clearer than it will ever be again. This is why you are never through with literature. Something is always being discovered that was never known, or was only half-known, or misinterpreted, or simply forgotten. And yet there is always available, in varying degrees of clarity, a great body of literature which has proven itself with sensitive readers.

The student who gets some inkling of this will understand why many of the questions he has been asking are wrong or premature. He may begin to see that literature has eluded him because he has taken it to be something entirely outside himself. He may begin to see that with literature, as with his own personality, he is in the presence of the mysterious, and that the clarification of the one cannot be separated from the clarification of the other. In neither case is complete clarification possible; nevertheless, one must keep driving toward the light; and if he is fortunate enough to move closer to the light, it will be along converging lines that cannot meet on this earth.

Indeed, one of the important things a student can learn in a literature class is to accept the partial knowledge that it is man's fate to have; and to accept it, not as an invitation to skepticism or despair, but as a condition in which he must work toward a completer knowledge. It is a liberating experience for students who have been nurtured too rigidly in an atmosphere of certainties to discover that it is possible to exist purposefully, and with such peace of mind as a man needs, in a world where much is doubtful, tentative and in conflict.

In fact, we know the mature Christian by his ability to do just this with humility and irony. Such a person's search for answers is disciplined, not compulsive; he does not reach irritably after fact and reason, taking as an affront or threat all that is not cartesianly clear. He knows that he lives in a complex and often hostile environment where without faith he is nowhere; but he knows too that it is in such an environment that faith is defined, for in a utopia of certainty faith would be a superfluity. He knows that a nervous and compulsive demand for certainty in all things is often a failure of faith, for it is a refusal to accept the conditions of faith. He knows also that one who does not learn to live with less than total certainty about many things may soon find himself in a state of tension from which the only relief will appear to be the abandonment of all certainty.

Film Festival at Brussels

Maryvonne Butcher

UNDER THE TERMS OF REFERENCE set out for festival juries by the International Catholic Office of the Cinema (OCIC), the film chosen for a prize must be one which, while reaching an agreed artistic standard, contributes notably to spiritual progress and the upholding of positive human values. At the World Festival of Film, held at Brussels from May 31 to June 15 this year, in conjunction with "Exposition 58," the Catholic jury, on which six different nationalities served, found two or possibly three films which seemed to possess, to a certain extent at least, the positive qualities for which we were bound to look. The trouble was that they were not so outstandingly good cinematically as one could have wished.

However, after our second meeting, it became clear that the award must go to the adaptation of Ernest Hemingway's *The Old Man and the Sea*, directed by John Sturges. We felt that this picture, while it showed very little actual spiritual content, did at least present a cross section of human qualities only too rare on the screen. It showed fortitude, dignity, resignation in the face of adversity; a relationship of disinterested love between the old man and the boy; and a humble trust in a God who, though perhaps less of a living reality than a tenacious memory, yet nevertheless remained someone to whom the old man instinctively turned in an overriding necessity.

AMERICAN SUCCESSES

The Old Man and the Sea has evident faults as a moving picture. It is too slow, too literary and often too contrived; but the acting of Spencer Tracy gave one, as always, an honest, serious approach to the character portrayed. I shall treasure for a long time the sequence of the "hand-game" between the sailor and the colored man, with its dedicated stillness against the wild excitement of the crowded spectators behind.

The United States did rather well. John Cromwell's *The Goddess*, which I found almost intolerably painful as a study, scooped a variety of prizes; and Orson Welles with—and in—his baroque *Touch of Evil* won not only the prize for the best actor, but also the special prize given by FIPRESCI (the International Federa-

tion of Film Critics). In addition, there is no doubt that the press conference which Welles gave just before his film was shown was the highlight of the festival so far as entertainment went. Orson Welles has just the kind of mind that is relished by European journalists, and his unrestrained comments on the way his picture had been mangled after it left his hands were greatly enjoyed. *Raintree County* was also shown, but without any success at all; and we were all pleased to greet even a routine western in *The Proud Rebel*, especially in view of its very good camera work.

FRANCE, ITALY AND SPAIN

France, for once, hardly seemed to be trying; the first French picture shown was a version of the old story *Sans Famille*, which attracted little notice. The Modigliani story, *Montparnasse 19*, was enthusiastically received by the public, more because of the performances (and presence on the night) of Gérard Philipe and Lilli Palmer than because of any inherent cinematic excellences. The critics were extremely severe on it. I had seen it in Paris just after Easter and had not thought it as bad as all that; it is certainly an ugly story, and the direction is far below the usual Jacques Becker level. Perhaps it looked better in Paris in the spring than it did in Brussels in the summer.

The Italians were a sad disappointment, for *Fortunella*, the new picture with Giulietta Massina, made from a Fellini script, though directed by de Filippo, was a tired rehash of various ingredients from *La Strada* and *Cabiria*. As someone said to me, good though Massina is, she really only has five and a half expressions. Almost against my will, I liked *Un Ettaro di Cielo*, directed by Aglauro Casadio and starring Marcello Mastroianni, for it is a facile and sentimental exploitation of all the elements that used to make Italian neorealism so exhilarating. But the formidable charm of Mastroianni and the mild, used faces of the four old men whom he almost unwillingly dupes made this a very disarming entertainment. The team that made *Lost Continent* presented *Wall of China*, a long documentary that seemed to me extremely phony, though it had some wonderful sequences, and the extraordinary jagged Chinese landscape managed to impose itself in spite of the Italianate lushness of the treatment.

I missed the new Berlanga film from Spain, *Los Jueves Milagros*, which a number of reliable critics had greatly liked; and I found myself obliged to walk out

MARYVONNE BUTCHER, film critic for the London Tablet, has reported for AMERICA on the Film Festivals at Venice (1953), Cannes (1955), Berlin (1956) and Cannes (1957).

of the second Spanish presentation, a really terrible semi-musical called *La Violetera* which was too inept even to be funny. I cannot think what Raf Vallone was about to let himself appear in such nonsense. Ostensibly set in the early 1900's and telling the story of a rags-to-riches progress which in essentials could be made to sound like the scenario of *The Goddess*, it would be absurd in any period.

The Austrian *Skandal in Ischl*, by contrast, really looked authentically *belle époque*. Its very light treatment of an intrinsically quite serious subject—a doctor so arrogant that he does not bother to clear himself of the charges against his professional integrity—made it unexpectedly piquant, like melon with pepper.

Several other pictures were shown which by no stretch of the imagination were festival-worthy; notably from Egypt, Brazil and Holland. There were reasonable and indeed honorable entries from Japan, Russia, Britain and Germany, not all of which received official recognition, though one was very glad to have had the opportunity of seeing them.

Georges Simenon, the celebrated Belgian author of perhaps the best thrillers now being written, was the president of the official jury; and, as he somewhat wryly said in his final speech, his jury was a novelty of its kind inasmuch as all its members knew *something* about films. Certainly when it came to the awards, this jury did give the Grand Prix to the film which undoubtedly stood out as something quite exceptionally fresh and integrated as a work of cinema.

INVENTIVE CZECH

This Grand Prize film was the Czech *Vynalez Zkazy* or, more comprehensibly, *Une Invention Diabolique*. Directed by Karel Zeman (who usually makes puppet films) from a script mostly written by himself, this is an adaptation of several Jules Verne books, including the *Twenty Thousand Leagues under the Sea* saga, though the only one which is specifically mentioned is *Face au Drapeau*. I found it wholly delightful. It is wonderfully faithful evocation of the whole spirit of the author and period and, being shot in sepia, it recalls the original illustrations in the liveliest manner.

Zeman has used live actors with precisely the right features; his young woman, for instance, with her near-simper and prim little walk and the languorous musical themes on spinet or cornet which accompany her, is the incarnation of all those sweet and gentle ladies whom one finds in the magazines of that time.

The incidentals, if one can call them that, of the story are so witty that not only is the eye continuously diverted, but the mind is at once stimulated and satisfied by the sheer ingenuity of what is presented. Every possible surface is decorated with scrolls, whorls and ornaments of every kind; pistons track back into lion-headed sockets; all the lamps are heavily embellished, even in the engine-room; there are palms and ferns, mirrors and screens everywhere in the submarine; and everything is presented completely deadpan, with never a note of mockery. The same is true of the scientific inventions: literal airships with masts and propellers,

paddle steamers with every part jiggling and moving, a newspaper office with its complex of communications looking like snarled wool—all are shown with a kind of retrospective affection that adds enormously to the seriousness of the whole.

It is quite different from the Disney tradition; and if this picture should reach the United States, it will, I think, provide the discerning filmgoer with a kind of pleasure and amusement that he will find refreshingly novel.

Immediately after the Brussels Festival, the OCIC was holding a conference in Paris; and a good many people who were going to this dropped in to have a look at the "Expo" on their way. So, at the traditional Mass of the Cinema, on the last Sunday, there was a very wide representation of nationalities. It was good, for example, to see Msgr. Thomas F. Little of the U. S. Legion of Decency facing Auxiliary Bishop Leo J. Suenens of Malines in the sanctuary; and there were delegates from Canada, Ecuador and the Argentine as well as from the more accessible European countries. The Mass was celebrated in the beautiful, bare chapel of the Holy Sacrament in the Vatican Pavilion—the Civitas Dei—in the Exhibition grounds. In the Continental fashion, there was a vernacular commentary during the celebration of the Mass; and Bishop Suenens preached a sermon in which he switched from French to Flemish and to English, to make sure that all his hearers would be able to understand at least the essentials of his message.

In the OCIC reception afterwards, held in the long bar of the great hall where the films were shown, there was plenty of opportunity to talk to all the delegates. It was a very hot day, and in the brilliant sunshine outside, the beautiful, feathery fountains leapt and played, the loudspeakers discoursed Tchaikovsky waltzes as light as the fountains, and the great Atomium, which bestrides any vista of the Expo, seemed to embody in a curiously topical way the intricate fancies of the Czech film which we were to see again later in the afternoon. This was a festival setting in which the outside world challenged in no uncertain fashion the cinema's usual monopoly of being "larger than life." *Nothing* could play down the Atomium.

On Good Films

Good motion pictures can exercise a profoundly moral influence on those who see them. Besides affording recreation, they can arouse noble ideals of life . . . present truth and virtue to us under attractive forms, create at least the flavor of understanding among nations, social classes and races, champion the cause of justice, give new life to the claims of virtue, and contribute positively to the creation of a just social order in the world.

Pius XI, Vigilanti Cura, June 29, 1936.
Catholic Mind, Aug. 8, 1936, pp. 310-11.

State of the Question

THEOLOGY COMES OUT OF THE LECTURE HALLS

The name *Theology Digest* does not denote anything diluted or flabby, like predigested food for those who cannot tackle anything stronger. This is solid food for the mind, and people evidently like it. Fr. Lucey, S.J., who served on its staff, tells of *Theology Digest's* beginnings and the warm welcome it has received.

IS ANYBODY LISTENING? Ad men and radio and TV men spend a lot of time and money trying to answer that question. *Theology Digest*, a small and specialized magazine now in its sixth year of publication, recently made a survey to find its own answer to the same question.

A circulation of nearly 8,000 was good evidence that somebody was listening. But who was (or were) that "somebody"? Was theology finally leaking through the monastery walls? Survey returns showed an amazing number of lay readers. Three out of seven readers were not priests, and seven out of eight were not professional theologians.

Who were they then? The majority were professional people: teachers, lawyers, doctors, nurses. And the others? Housewives, farmers, secretaries and a Detroit taxicab driver. They were willing to admit that reading theology was difficult, but well worth the effort. A speech therapist, a convert from Unitarianism, put it this way: "I like the subject matter—profound yet pertinent." "The time for reading," a nursing Sister wrote, "is like the time for eating; if you don't get a soul-full in the time allowed you just starve all day long."

Why Another Digest?

Theology Digest began as an attempt to answer this question: "Can theology be written for this broader reading public and still be theology?" There was a large no man's land in the field of the Catholic press between the popular Catholic monthlies and the ponderous, footnoted journals of theology. Popularization, however, was not our aim. We proposed to digest real theology with the meat still on the bones.

Time magazine called *Theology Digest*, when the first issue appeared at the beginning of 1953, "a primer for U. S. laymen" and "a refresher course for the busy parish priest" in a field

where "a tradition of heavy-handed writing makes digests almost a happy necessity."

Surely the layman wants theology; "faith seeks understanding." The study of theology has never been reserved to clerics alone, though events made it seem so. Now the ever rising level of the Catholic layman's intellectual training has made him aware of his need for a deeper understanding of the faith. And the ever pressing work of Catholic



Action—in which the Church seeks the active cooperation of the laity—demands a theological preparation. Catechism answers are not enough; the layman needs and wants a better understanding of these answers. He needs a "theological sense," just as a businessman needs a business sense.

Theology Digest was a pioneering effort. So we proceeded with caution. The first publishing contract called for a conservative 1,000 copies; but before the page proofs were ready for the first issue, that figure had to be doubled. There was definitely a market. Would the market hold up when lay readers found theology an intellectual workout? To a Milwaukee lawyer the *Digest* was "frustrating and challenging; frustrating in that my background of theological understanding is so limited, and challenging because my morsel of ken urges me to attempt a fuller understanding." He stuck it out, and so did a lot of others. At the end of the *Digest's* third year

of publication, the Catholic Press Association announced that the young journal was third-highest in circulation among theological magazines.

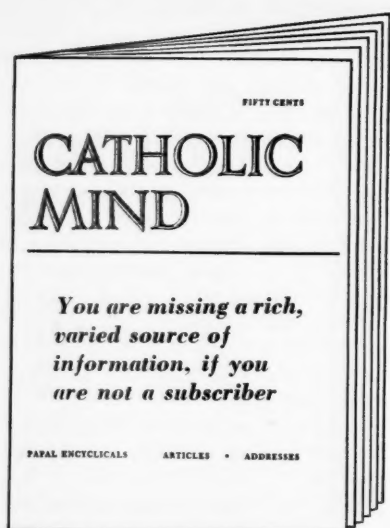
In selecting material to present to this new theology-reading public, the editors have been in no way condescending. Two hundred of the world's top theological journals in eight different languages are the sources from which articles are selected. In the survey, readers indicated almost equal interest in all the fields of theology, with a slight preference for ascetical subjects, Scripture and current contributions on Protestant theologians.

Articles are selected for their timeliness and for their probable appeal to a wide reading public. Such titles as "A Theology of Work," "Can a Layman be a Saint?" and "The Apostolate of the Layman" can hardly be classified as stuffy. Topics like "Religion and Mental Health," "The Just Wage," "Spiritual Direction—Its Nature and Dimensions" and "Christian Values at Mid-Twentieth Century" show that the professional theologian can be practical and modern in his writing.

Nor have the authors digested been mere purveyors of simplified hand-me-downs. Hugo and Karl Rahner, Daniélou, Guardini, Brunner, Congar are all world-respected theologians, pushing back the frontiers of their science. Dr. Erik von Kuehnelt-Leddihn mentioned these European theologians (*AM.*, 4/5, p. 8) as "successful with a broader, theologically interested public on the Continent." We can add that these men are equally successful as favorites with the readers of the *Theology Digest* in the United States.

Theology in Today's America

But what of our American theologians? The real challenge to the U. S. Catholic theologian will be the knowledge that there is a broad reading public asking intelligent theological questions and wanting sound theological answers. Some of these men are already well aware of the questions. Jesuit theologians J. Courtney Murray and Gustave Weigel among others, have been trying to give some specific answers. And what Catholic doctor or Catholic hospital administrator is unfamiliar with the work of Gerald A. Kelly in medical-moral problems? F. Bruce Vawter, C.M., with his book, *A Path through Genesis*, and



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his pamphlet, *Does Science Prove the Bible Wrong?* has influenced Bible history textbooks down to the elementary school level. A book on the Old Testament, *The Two-Edged Sword*, by John L. McKenzie, S.J., was a Catholic best-seller last year for two months running. Articles by all these men have been especially well received by readers of *Theology Digest*.

Food for Adult Minds

In this work of bringing theology to the lay reader, the mammoth problem has been the building of the bridge, the writing. There is always the temptation to write down to the reader; that would be easy. Truly worth-while material would then be passed over just because condensation of such writings is a problem. Our survey indicated that 13 per cent of our readers were professional theologians; these men would not be interested in a watered-down version of their science. It is rather amusing, but it's a fact, that when digested articles have been returned to the authors for their approval, many have commented: "I like your digest better than my original." Our efforts at readability are by no means uniformly successful, but it is encouraging when one reader, a businessman, writes: "As a layman, I naturally appreciate readability and hope you'll maintain your present high standards in this respect."

Incidentally, a small but very significant group of non-Catholics were kind enough to reply to our survey. Their encouraging comments were proof sufficient that a theological journal like the *Digest*, written to be read, is most acceptable to intelligent, religious-minded people outside the Church, and helps to build a bridge of understanding.

All in all, *Theology Digest's* first five years have been interesting and encouraging. There is a good deal of theological interest among the laity, and it is spreading. There are professional Catholic theologians in Europe and the United States writing to meet this interest. *Theology Digest* is not so presumptuous as to think it could pre-empt the place of the *New York Times* on John Foster Dulles' breakfast table; but we would like to think that if Sir Thomas More were still Lord Chancellor of England, he would be interested in *Theology Digest* and its work.

J. ROGER LUCEY

BOOKS

Eleven Fiction Reviews in Minusculé

CRACK OF DOOM, by Willi Heinrich (Farrar, Straus & Cudahy. \$3.95). The story deals with the futile attempt of a German division to stem the Soviet wave that swept into Czechoslovakia in December, 1944. Woven into the military pattern are the individual fates of a handful of men. The disintegration of the disciplined German division is superbly described, but the characters appear to be mere figures helplessly and hopelessly caught in events. Those who can still enjoy realistic war novels will get undiluted excitement out of this story. Those who feel ever so slightly responsible for the things that shape the thinking of our contemporaries will hardly appreciate this latest contribution to gloom and despair.

HEINZ R. KUEHN

THE BLANKET, by A. A. Murray (Vanguard. \$3.50). This tale of basic human conflicts has the added dimension of the conflict which the primitive African must face, trapped between his tribal code and civilized white law, which he only dimly understands but to which he must bow. A young African is deputed by his tribe to perform the "medicine murder" of a fellow tribesman who betrayed to the white police the perpetrator of some tribal thefts. The wrong man is killed and young Lepotane's ordeal of guilt is terrible. At his trial he tells only the truth, but finds it twisted and distorted until he becomes an object of contempt for having "turned King's evidence." How he finds himself and the strength and courage to go on occurs in a scene of deeply moving beauty and insight, of magnificent faith in the power of good. This is a beautiful book.

FORTUNATA CALIRI

THE MOUNTAIN ROAD, by Theodore H. White (Sloane. \$3.95). The supply road of one of the last American-built airfields in China is the scene of the suspense-packed and tense action of Mr. White's book. Major Philip Baldwin has the job of commanding a last-ditch demolition squad which is trying to stem the Japanese flood. Baldwin, who had volunteered for the command,

learns the bitter lesson that power (which he had always envied) can destroy the man who wields it, or at least overwhelm him for a crucial hour, to his later regret. The novel is superb for its portrayal of character, the authenticity of its setting and plot and the breathless pace it develops. There is little romance but what there is handled with exceptionally good taste.

RICHARD F. GRADY

THE WATER'S EDGE, by Allen Dale (Bobbs-Merrill. \$3.75). When his news agency sent him to cover the latest floods of the Missouri in 1952, George Frederickson decided to describe not only erosion and property damage but the people affected by the disaster. By chance and some research, Frederickson learns the history of the Jordan family. The grandfather and father had bought and stolen land. They had always beaten the river with sandbags and dikes, and so the clan is determined in 1952 to keep back the river, no matter what happens to the family. Most of the novel is a crescendo of the assault of the river on the Jordan lands. This aspect of the story, with its flashbacks and constant shifts of scene, has some of the aspects of a movie script. But it must be said that the author is more successful with the Missouri than with those affected by its flooding.

W. A. S. DOLLARD

PHARAOH, by Eloise Jarvis McGraw (Coward-McCann. \$4.95). The events in this story occur in Egypt between 1510 and 1456 B.C. The author has an extensive knowledge of Egyptian history and customs, but she does not let it impede the swift movement of her tale. It is the story of how the daughter of the reigning Pharaoh succeeds in her ambitions to take over power in the country on the death of her father and over the head of her sickly, cynical husband, who had been named to the succession. Schemes at court, unrest among the people, the ferment of building, uprisings among tributary people—all mingle in a rousing tale. The superstitious worship of the gods is con-

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The Ways of Confucius and of Christ by Dom Pierre-Celestin Lou Tseng-Tsiang. This autobiography of the former Prime Minister of China who left the world to enter a Benedictine monastery is an excellent source of diplomatic history as well as the story of how the ways of Confucius led him to those of Christ. \$2.25

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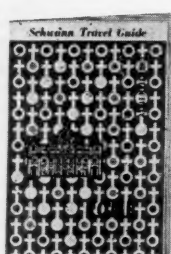
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stantly noted and there are abundant details on the ritual and on the venality of the priests. Life in a strange land at a very distant period becomes vividly modern in this fast-paced story.

WILLIAM A. DOWD

SEASONS OF JUPITER, by Anand Lall (Harper. \$3.50). The scene is India in this story of a prosperous, Anglicized Indian whose search to find the meaning of life takes him through fascinating experiences. Having studied in England, he first thinks he will find the answer with an English girl. But no; so he sets his mind on marriage after the Indian fashion. It is a happy but brief marriage. During seven years as a hermit meditating on the sacred Upanishads, he learns that a deep loneliness of spirit is but the common lot of mankind. This well-written book is filled with a sense of innate human dignity—of all men, in all places, on all levels.

FORTUNATA CALIRI

PARTON'S ISLAND, by Paul Darcy Boles (Macmillan. \$3.75). On the surface this is the story of two boys who construct a secret hiding place on an island, and of their efforts to keep away the outsiders—people and even nature itself—that menace its solitude. But it is also a study of two families that have reared sons with sound principles for evaluating life. The shadow of the problem of evil lies across many pages of the book, but the sunlight of an early-morning viewpoint predominates. The tale closes with a heartache for what is over, yet with a promise that here is not only an end but a beginning. The author shows that island-escapes, fair as they are, ought to be rejected: it is on the continent of Man that we must eventually live. **SISTER M. BERNETTA QUINN, O.S.F.**

THE SLEEPING MOUNTAIN, by John Harris (Sloane. \$3.75). In a powerful and dramatic novel, a small volcanic island off Naples concretizes all the vitality and passion of Italian life, and a local political campaign between the Communists and the rightest of right-wing conservatives underlines the motif of the split Italian personality: grossly materialistic and idealistically artistic. A young English painter, who had determined to sink into bohemian inactivity, finds himself caught up in the ferment. The slowly growing tension is symbol-

ized in the brooding presence of the volcano. After the eruption—of passions, jealousies, hatreds and the volcano—the young artist has rediscovered himself and found a wife. And life on the island goes on with a zest that nothing can quench. **EUGENE MCNAMARA**

BLACK GRAPES, by Livia de Stefani (Criterion Books. \$3.95). The author, a native Sicilian, has written a moving story of modern Sicily in which the old and the new are inextricably mingled and to which the power of the Mafia lends a background of fear and tragedy. After marrying his mistress and thus making a family group of their three children and her, domineering Casimiro Badalamenti drives them first into rebellion and then into sin that seems unforgivable and that can lead only to death. This is an unusual novel, not only in its plot, but in its inexorable climax. In addition to its almost epic proportions, it is notable for a rare feeling for beauty of sentiment, of nature and landscape, and for its unmistakable Italian flavor. **PIERRE COURTINES**

THE ROUND HOUSE, by Reginald Arkell (Reynal. \$3.50). The scene is England's Wiltshire and the Cotswold Hills, and the heart of the matter is sheep. With the war the sheep went out, but old Job Midwinter, the last of the shepherds and the derelict remnant of a long line of wool barons, never lost faith in their return. How they came back and the attendant difficulties are seen through the eyes of a young Londoner who had leased the Round House and whose services and emotions got so involved in the affairs of the area that a happy and romantic ending is but his fitting reward. The author treats his characters with amused affection and rare sympathy in a charming and engaging tale of the English countryside and its homespun folk. **MARGARET KENNY**

THE MARK OF A WARRIOR, by Paul Scott (Morrow. \$3.50). In 1942 defeat stalked the British in Burma, so they started their own jungle training camp somewhere north of Bombay. This is the story of one cadet class, but it is more particularly a duel of wills between Major Craig, a veteran who supervises the training, and Cadet Ramsey. The showdown comes during mock maneuvers, when Ramsey, a master of tactics

and a strict disciplinarian, is drowned in an accident. He is the only man lost and it seems that the major has won the duel of wills. But he is revealed as weak and spineless. The novel has a quiet but devastating force as it highlights the irony—so often true in life—that the real man and leader perishes while the weakling survives.

FRANCIS GRIFFIN

Picking the Paperbacks

RELIGION AND CULTURE, by Christopher Dawson (Meridian Books. 225p. \$1.25). This book contains the Gifford Lectures delivered at the University of Edinburgh in 1947. Dawson's thesis that religion was the motivating force behind all the civilizations of the ancient and medieval worlds is presented with scholarly force and skill. Even in our present secularized society, religion retains its power. Hence it devolves upon us to work for a broad movement of spiritual reintegration if our world is to survive.

THE GREAT DOCTORS, by Henry E. Sigerist (Doubleday Anchor Book. 422p. \$1.25). A dramatic account of the history of medicine is here told through the lives of men of great creative achievement. Beginning with the Egyptian Imhotep and coming up to William Osler, 50 men who have made a vital contribution to the science of conquering disease are "profiled."

LANGUAGE IN HISTORY, by Harold Goad (Penguin Books. 246p. 85¢). A fascinating study of the effect of language on culture and social change. The emphasis is on the great literary figures who have contributed to our Western culture, without neglecting the role of the common man in the development and expansion of the means of communication.

A SHORT HISTORY OF INDIA AND PAKISTAN, by T. Walter Wallbank (New American Library. 320p. 50¢). An up-to-date study of the historic forces, past and present, that have shaped the destinies of these two new democracies of the Asiatic world. Their ancient heritage, the years of British rule, the independence they achieved, all have a great meaning for the free world in its struggle to win the loyalty of neutral countries.

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LAS Liberal Arts and Sciences	FS Foreign Service
AE Adult Education	GS Graduate School
C Commerce	IR Industrial Relations
D Dentistry	J Journalism
Ed Education	L Law
E Engineering	M Medicine

Mu Music	Sp Speech
N Nursing	Officers Training Corps
P Pharmacy	AROTC Army
S Social Work	NROTC Navy
Sc Science	AFOTC Air Force
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THE TEN BEST SELLING BOOKS FOR JULY

1. **AUTOBIOGRAPHY OF ST. THERESE OF LISIEUX** Translated by Msgr. Ronald Knox. P. J. Kenedy & Sons, \$4.50
2. **THIS IS THE MASS** By Daniel-Rops, Fulton J. Sheen and Yousef Karsh. Hawthorn Books, \$4.95
3. **YOU** By M. Raymond, O.C.S.O. Bruce, \$4.50
4. **THOUGHTS IN SOLITUDE** By Thomas Merton. Farrar, Straus & Cudahy, \$3.00
5. **EDGE OF TOMORROW** By Thomas A. Dooley, M. D. Farrar, Straus & Cudahy, \$3.75
6. **MORE THAN MANY SPARROWS** By Leo J. Trese. Fides, \$2.95
7. **ST. BERNADETTE SOUBIROUS** By Msgr. Francis Trochu. Pantheon, \$4.95
8. **MASTERS OF DECEIT** By J. Edgar Hoover. Holt, \$5.00
9. **THE DAY CHRIST DIED** By Jim Bishop. Harper, \$3.95
10. **PRODICAL SHEPHERD** By Ralph Pfau and Al Hirschberg. Lippincott, \$3.95

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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HELEN DOLAN

TELEVISION

For the summer months the television outlook is, indeed, discouraging. There will be more repeat performances than ever before; and, again, few of the programs that are being brought back made much of an impression the first time around. Most will be inferior dramas, Westerns and situation comedies. Here and there a more worth-while attraction, such as the "Air Power" series on CBS, will be repeated. But most of the reruns will be trivial rubbish.

There also will be some new shows. But an examination of their content makes the outlook no brighter.

Among the programs announced as new attractions in the first week of July in the New York area were "For Love



or Money," "Play Your Hunch," "Lucky Partners," "Haggis Baggis" and "Bid 'n Buy."

As indicated by their titles, all of these are quiz or giveaway shows. Beaming hosts will appear on them, confronting participants with questions or problems. Lucky ladies will win washing machines. There will be unlimited situations in which the contestants are the foils for the witty masters of ceremonies, and the studio audiences will find the contrived comedy just hilarious.

But the quiz shows were not the only newcomers on the list. There were also two new soap operas, "Today Is Ours" and "From These Roots." The first is described as "the story of a working mother." The other, as a "dramatic serial concerning the Fraser family."

On the same day will begin the first of a series of musical—and the term is used loosely—programs, conducted by Alan Freed. He is the master of ceremonies who conducts a rock 'n' roll show that has been known to arouse young patrons to the point of violence. Mr. Freed has already had differences of opinion with the police over the effects of his entertainments.

The remainder of the week's list of new attractions is almost as disenchanting. It includes a nighttime version of the courtroom drama series called "The Verdict Is Yours"; a new Western, entitled "Buckskin"; and a variety show starring Andy Williams, a singer with many fine recordings to his credit.

This roster is representative of the majority of new shows to be offered to viewers between now and Labor Day. It should be noted, however, that the television viewer has one wonderful factor operating in his favor. There is nothing to compel him to switch on his set. If he is hard-pressed for diversion on a day when the sun is shining, a trip to the country or to a park in the city is an admirable alternative to wasting time before the magic box. On a rainy day, he might consider a movie—if he is selective, he should be able to find a good one at a nearby theatre.

Or, he might consider a diversion that once may have occupied a much greater part of his leisure hours than it has since television arrived. He might read a book. According to Rev. Harold C. Gardiner, S.J., and other authorities on the subject, reading still can be a rewarding way of spending time. This may seem to the hardened video addict to be a desperate measure. But some who have conquered the TV habit report that they have found that books can provide a pleasant substitute for "Gunsmoke" and even for "The Life of Riley."

By the time fall arrives, there could be good reasons for turning that dial on again. Until then, there are other, more enjoyable, ways of escaping from routine.

J. P. SHANLEY

MUSIC

Musical life in St. Louis takes its character from the guarded neutrality of the community at large. Visiting artists arrive on an average of once a week, though we haven't seen a visiting symphony orchestra for years. The Metropolitan Opera passed through for a one-night stand, the Moiseyev dancers performed to great applause a few weeks ago, and Artur Rubinstein had a very successful three-night festival last winter. The local Bach Society presents two concerts each year under the firm discipline and direction of William Heine; the B Minor presented last May will long be remembered by those privileged to hear it.

Such *avant-garde* music as we hear is presented in two series of modestly attended concerts, one sponsored by the Music Department of Washington University, the other by the Art Museum, featuring the Christ Church choir under the baton of Ronald Arnatt, a talented young director recently arrived from Britain.

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The Symphony Orchestra enjoys a moderate reputation, but concerts are seldom sold out—unless a prominent soloist is performing. Our new conductor, Edouard van Remoortel, without doubt a competent musician, was (as might be expected) chosen from Europe (Belgium) even though several young Americans could claim equal qualifications. When he takes over in the fall, the top folder on his desk will advise him that he is starting the season with a rather alarming debt.

But there is one musical institution in which all St. Louisans take genuine satisfaction, the Municipal Opera, which is this year enjoying its 40th season. In the early years the company actually attempted a few operas—*Aida*, *Martha*, *Trovatore*—but the American “musical” has been and continues to be the regular fare. Performances are held nightly in a spacious open-air theatre, and run from early June to late August. The lengthy roster of visiting actors this year includes Andy Devine, Bob Hope, Ralph Herbert, Claramae Turner and others. The musical director has for some years been Edwin McArthur.

FRANCIS J. GUENTNER

THE WORD

Those who follow the leading of God's Spirit are all God's sons; the spirit you have now received is not, as of old, a spirit of slavery, to govern you by fear; it is the spirit of adoption, which makes us cry out, Abba, Father (Rom. 8:14-15; Epistle for the Eighth Sunday after Pentecost).

Today we read the last in the series of three Mass-lessons taken from St. Paul's majestic Epistle to the Romans, all three selections dealing with the pressing obligation of the Christian to live a life which strictly accords, in its lofty morality, with the *new kind of existence* conferred upon him by baptism and the grace of Christ.

It might not be far wide of the mark to suggest that in the first of these liturgical Epistles Paul is arguing, in the main, from *reason*. It simply does not make sense for one who has died with Christ and is now risen with Christ to return (as in that ugly similitude of the sick dog) to the old, shameless ways of

pagan wickedness. In the second passage Paul, not unlike his Lord before him, touches on the motive of reasonable *fear*: the Christian dare not slide back into licentious living, for that way lies death. Finally, in today's Epistle, the apostle rises to the noblest motive for an authentic Christian life. It is the motive of *love*, and this love is in truth filial, for we are now actually adopted into God's family: *we are children of God*.

It is one of the constant struggles of mortal existence to try to *realize* (a good word) truths that are familiar and therefore somewhat stale, to try to see old things as if they were, as indeed they are, new things. Every one of us remembers the singsong of our first catechism, “children of God and heirs of heaven.” We did not know, then, that we were substantially quoting Romans 8:16-17, and it is not critical that we know it now. But if each of us could grasp—*realize*, that is—that he is, not by polite fiction or gracious metaphor, but in actuality and in sober truth, an adopted son of almighty God, the effect on us might be electrifying.

For a son, though he be adopted rather than natural, is a true member of a family. And true membership in a family implies some sort of genuine *community*, it implies authentic *rights*, it implies real and solid *love*.

The community or, in its most radical sense, the familiarity which we share with God as His adopted children is at once mysterious and astounding, for it is a community *in nature*. By sanctifying grace we are made *participes divinae naturae*, *sharers*—somehow—in *God's own divine nature*. The expression, “touched with divinity,” might mean almost anything or really nothing. Applied to the Catholic in sanctifying grace it means something; something mysterious yet sublime; for it is true.

And if we are his children, then we are his heirs, too. The adopted son, as well as the natural, possesses the right of inheritance. The man in sanctifying grace has a legal, juridical *right*, a demonstrable *title* to see God, face to face, in joy and in love, forever.

As for the deep, bilateral or mutual love which must surely exist between father and son, the point is too commonplace to need comment. The justification that is ours through the grace of Christ does literally instil in us *the spirit of adoption, which makes us cry out, Abba, Father*. It is a tender cry, and a trusting, for it is a cry of true filial affection. *Our Father*, we say, quoting the natural Son; rightly; from the heart.

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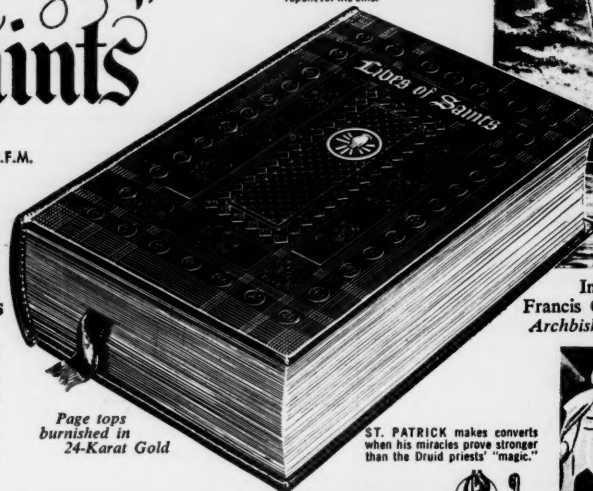
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